lume VIII Chicago, Ill., September, 1931 Number 6

The Liberalist

A RESOLUTION

"I SHALL TRY this day to live a *simple sincere, serene L I F E*

repelling every thought of discontent, self-seeking, or anxiety; cultivating magnanimity, self-control, and a habit of silence; practicing economy, cheerfulness, and helpfulness toward every human being I may meet." :: ::

Published monthly by

The Peoples Church

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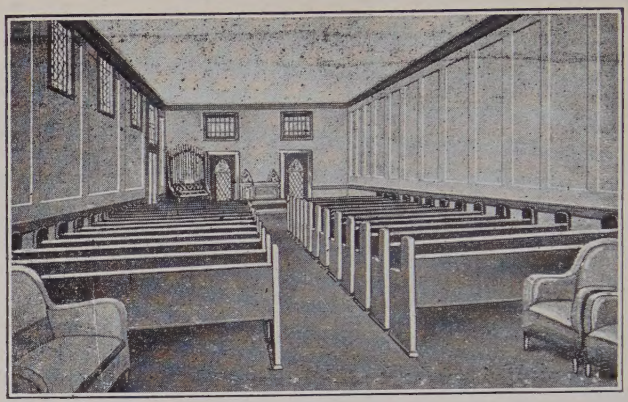

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VIII Chicago, Ill., September, 1931 Number 6

OPENING SERVICE

SUNDAY—SEPTEMBER 20th—10:45 A. M.

PRESTON BRADLEY, Pastor

Subject:

"WHAT ARE WE FACING"

EMERSON ABERNETHY, Choir Director
WALTER FLANDORF, Organist

CHORUS CHOIR OF 65 VOICES

ENTIRE SERVICE BROADCAST BY W B B M

Dr. Bradley Begins His 20th Year As Our Pastor. Let Us Make It A Great Year All The Way Through.

MEDITATION

Everlasting loveliness, thou who hath made thyself manifest on every shoreline of all the Cosmos, who writes thy personality in the unlimited beauty of the sky, who reveals the sparkling brilliancy of thy divineness in the twinkling messages of the stars, who reveals the quiet strength which comes with depth and beauty in the loveliness of lake and sea, who writes thy goodness and thy virility upon the pinnacles and mountain tops, who evidences the divineness of the operation of thy law in the level beauty of prairies, who speaks to us out of the depth of thy character in all the natural laws of order, of symmetry and of unity found everywhere in the world of nature.

We, who love these elemental things, untouched, unscarred by the hand of men, we, who love the quiet beauty of night and who thrill to the majesty of dawn, we, who felt the quiet caress of beauty under the stars and by the side of quiet lakes, we, who have felt the lashing of this same nature in the storm and tempests about us, and yet, in the quiet or in the storm, in the peace or in the conflict, in the triumph or in the failure, in the victory or in our defeat, we have still felt the heart-throb of the eternal spheres.

So, this morning we have gathered here and we are clustering about our radios in various places up and down the land, under various circumstances and conditions, that we might see through the curtain of the transitory and the superficial behind and underneath into the reality of thi world. Give us eyes of such penetrating quality that we ca see through all surface things to day into the heart of divin reality.

Wherever the inspiration o this service may go, may it car ry on the wings of the mornin love and inspiration and consid erateness, and wherever peopl are having a difficult time, an wherever there is a great deal o trouble, a great deal of sickness and sadness and anxiety an broken hearts, may something o that fine constructive heroi character that belongs to the out of-doors take possession of thei souls, and what they cannot un derstand and, what they canno get from the lips of man, may they get from the open sky, from clouds and storms, whatever i may be, and wherever men fai and all the machinery of men col lapses, may they go to the stars that never fail, may they go to mountains and prairies and the sea, and may our souls be bathed and absorbed and saturated with that reality of power and beauty that belongs to things as they are, things real, things genuine and may every life in relation ship to this service this morning feel an inspiration and a help be because we tarried here.

May we send out love, love to everybody, whether they like us whether they want it or whether they would receive it, may it make no difference in the send ing. May we send our love and our inspiration to every heart that this moment of worship to gether may be one of great value."

"OUTDOOR PEOPLE"

ermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, April 26, 1931. Stenographically Reported.

"For over fifteen years, in our hurch, we have designated a unday morning in the spring- me to concentrate our thoughts nd stimulate our associations ward the out-of-doors. After he founding of the Izaak Walton eague of America, nine or ten ears ago, I always designate hat Sunday in our church to be he Sunday immediately after the lose of the National Convention f that great League. This is the unday following the convention f the Izaak Walton League and have invited here, with the most earty endorsement of our Board f Trustees, all the delegates who ould possibly stay over in the ity of Chicago this morning to ttend this service. It was a reat convention this week, there vere 500 delegates from all over he United States representing 00,000 men and women in the Jnited States who love, and who nake that love pragmatic by an onest effort, through public pinion and legislation, to con- erve and restore the great out- f-doors so rapidly disappearing n our United States, these men nd women all over the United States have inaugurated the novement that has captured the magination of the out-of-door overs of America, and I do not vant to be wearisome by repeti- ion, and I do not want to appear o assume a spirit of boasting, ut I had the very great honor f being one of the first 54 mem- ers of this League that sat down ne noontime in the Chicago thletic Club, under the inspira- ion of Will H. Dilg, the first resident, and helped to found his League, and I have been remendously, vitally and active- y interested in its success and n its accomplishments from that time until the present, and when that great convention yesterday at the close of that banquet held on Friday evening, probably the most interesting and distinguished group of men that have been assembled in this city in a long time, to listen to that matchless and marvelous personality of Rear Admiral Richard E. Byrd, and when I sat at that table and heard a United States Senator from the State of Missouri, Senator Hawes, who is one of the great leaders for conservation of the Republic, who has ably defended and successfully passed through the Congress of the United States some most significant legislation, when Senator Hawes made this remark that of all the movements for conservation that the United States has ever known, and of all the movements which exist at the present time, there is no organization and no institution in the United States which, when it goes before the United States Congress, is treated with any more consideration and has any greater influence than the Izaak Walton League of of America, and that the active and interested member of that League who has the great distinction of being the Honorary President of the Izaak Walton League of America is our own president, Herbert Hoover, President of the United States of America, and that yesterday, at the closing session of that convention, without one single effort, or one single attitude from me, without any manifestation that I would even consider such a magnificent tribute, this national institution, this Izaak Walton League of America, elected me to be its National President. (Applause.)

I cannot keep this away from my church and from the people that I love because I share no honors in this world that are not yours. You are my life, and whatever there may come to me comes to me only because of your great encouragement and your loyalty and your support during the nineteen years that I have had the honor of standing in this pulpit.

So when I cast about for a subject this morning, I did not want to repeat what I have said at so many meetings of the League, banquets and organizations. I see men in this audience this morning that have heard me talk on the out-of-doors twenty-five times, and when I see my friend Hennings from South Bend and my friend Art Kade from Sheboygan, and there are doubtless many others here which I might see if I put on my glasses,—I would like to say something that would be refreshing in its newness, if I possibly could, about how I feel today and about what I think about the out-of-doors. And so it suggested itself to me for a little while this morning that instead of talking abstractly or somewhat philosophically about the out-of-doors, it might be to our advantage and to our inspiration to say something about out-door people and to base some of our own philosophies about life and our own problems and struggles upon what would happen to people who love the out-of-doors, and what they teach us and tell us who do love the out-of-doors to our advantage.

Now there are so many of them in America and I shall confine myself almost exclusively to America, that one hardly knows where to start. If we were to take the names out of American literature who have loved, with all the reverence and respect that that word implies, all the wild wide spaces of Earth. American literature would be so impoverished that its survival value would be impaired. If we were to take out of the field of art all the artists that have painted on American canvass the inspirations which have come to them from the beauties of the American out-of-doors, the art of America would be so improvished and pauperized that it would hardly exist at all. If we were to take out of any creative life in any field of human experience those who have added to the happiness and the peace and prosperity of our people, if all the influence and all the association that came from contact with the elemental things of Nature, if we were to remove those influences out of their lives, there would be such a rapacity of achievement in these United States of ours that we would not last and could not project ourselves into the future. These may seem like statements of the character of hyperbole that seem to possess an exaggeration which may not be warranted in the judgment of the superficial observer, but to the one who knows and who knows literature and art, science and the relationship between the conserver of earth and everything that grows out of earth and lives because of earth to the physical sustenance and comfort and the spiritual well being of mankind, will know that these words of mine are true.

You would be surprised, if you have never done so, to go back and review the personalities of the United States that have plowed their way into the life and character of our Republic, you would be surprised to discover how many of them were comrades of the denizens of the wild and were kinsmen of the things of nature. The escape which Nature gives to tired bodies and to tired minds and to tired hearts that have been so immersed in all the activities that modern life demands in order that any of us survive at all—so tired by the constant competitive character of

r contemporary scene. So tired at there have been men and men who would have broken, oken in body, broken in mind, d what is equally as tragic, oken in spirit, if they did not ve an untamed, unpolluted out-doors in which to find sur-ase from all the tragedies that e involves us in, and so the emendous obligation which we ve to this out-of-doors is the bt I have been trying to pay. Everyone of us is indebted to e river, to the sea, to the moun-in, to the prairie, to the wild ings, to the fish, to everything at belongs out of the radius of ir own special interests in our wn daily associations. We are indebted to them that all we e doing is just an effort to be nd to evidence gratitude for hat they do to us. We are trying save the streams of America om the pollution of industry nd manufacturing plants be-ause we know what an unpollut-d stream means to the character rocesses of adolescent life in the outh that play around their anks and love to swim and fish their waters.

We are interested in the re-toration of the great waste laces that under the falsity of commercial ideal have been rained on the hope that they ould be restored to agricultural alue, like the great Kankakee arshlands of Indiana that for ears were known by all who lov-d Nature and who loved the leanness of the sports of the ut-of-doors, the unblemished art f angling and all that goes with lean streams and lakes, and com-ercial interests went to the ankakee marshlands and drain-d those marshlands and left gut-rs of ugliness, and when it was ll done, at a tremendous expense, ot an acre of the land could be eveloped or turned into a com-ercial value that was anywhere ommensurate with the invest-ent, and one of the things of he Indiana-Illinois Division of the Izaak Walton League is doing now, and will successfully do, is by working scientifically, because all true movements of conservation and restoration must be done scientifically, by biological surveys made by scientific men who know what they are doing and why they are doing it, and the Indiana Division of the Izaak Walton League is now making a heroic, and I predict, successful effort to interest the Federal Government, and who are now making surveys under the Federal Government, and I hope it will not be long before the Kankakee marshlands will be restored to their elemental character and result in tremendous value to the spiritual and moral life of the community. And that is only one of the hundreds of things that we are going to attempt in the future.

Reforestationn of our own state, the State of Illinois, in a way that has never been accomplished before, changing the very moral character of our people by permitting the denuding of the out-of-doors by commercial interests. Spending millions and millions and millions of dollars in appropriations to regulate flood control of the Mississippi River, every dollar of which would have been unnecessary had we not disturbed the balance of Nature in our haste to make profits and declare dividends, now reverting back upon the shoulders of the taxpayers of the United States of America great obligations to do what never ought to have been necessary. But when we denuded the Mississippi valley and the headwaters of the Mississippi, and took off its trees and disturbed its balance in Nature, these trees that took care of our surplus water, these trees that maintained the balance of Nature, when the floods came no amount of dams, or anything else that will ever finally and successfully meet the situation until we go back and meet it on a platform

of Nature herself. She was the teacher and her lessons we have failed to learn and so in this outdoor moment in this church I want to bring to you concretely the example of two or three men who were out-of-door people and what their lessons may mean to us.

The first name that I want to give to you is the name of John Muir. In these days when so much is being well written about things that no one needs to ever write about, it would be refreshing for those of you who love good books and good literature to read John Muir, sadly neglected these days perhaps, in the midst of our sophistication and our superficial civilization whereby everything that it not artificially inspired is supposed to be mid-Victorian or prehistoric. These days where only artificial caprices of clever people immersed under the artificiality of a decadent superiority, and who look down upon anyone who is so stupid and so foolish as merely to love a lake or a little river or a wild flower just for what they are themselves. So if you are here, or listening, and you are only concerned about the tremulousness and nervousness and hysteria of a congested supercivilized moment, you will not find much for you. But I see that brawny Scotsman, John Muir, finding his way from Scotland to the Dells of Wisconsin, and then on his way across America until, for the first time, his eyes beheld a snowcapped mountain, and when he looked at that snowcapped mountain, John Muir looked at the reality of his own soul and it did something to him, and that was to inspire him as no influence of life inspired him, to a moral an spiritual rectitude that makes John Muir one of the most cleansing influences of our American West. Poet, rugged, virile, plateaus were named after him, glaciers were named after him, mountain peaks named after him, he was so elemental in his spiritual personality that, lik all who are honest in their ou of-door association, it was in mediately detected by any wh saw him.

I could occupy the entire tim with John Muir, but I hasten another, Luther Burbank. When meet people who say to me: "Do tor Bradley, do you believe i miracles?" And I say: "Wha miracles do you mean," and the become so coldly literal that the ask me about turning water int wine or walking upon the sea, o miracles of such a character, an I say to them: "Perhaps I woul have to explain rather definitel to you my attitude toward suc miracles," but do I believe i miracles? Yes! Yes, I believe i miracles! There isn't a momen of my life when I am not exper encing the miraculous. Why it a world of miracles, and when come in contact with a man lik Luther Burbank, do I believe i miracles?

What are one or two of th things that he, as an outdoor per son, teaches me that I would lik to pass to you this morning. will tell you a few of the thing that he did. He taught us tha the wildest, poorest, scrawnies ugliest, most vile smelling, po sonous, barbed weed that eve grew can be turned into a lovel flower. That is what an outdoo man like Luther Burbank ask me to say to you today. He di it a hundred times. And who the poet that has said that " weed is only a misunderstoo flower?" And why is it that alon the highway of life so man times we ruthlessly crush an destroy little weeds, and we sim ply do it without any thought all of the fact that perhaps it a flower. Luther Burbank too the weed and told the world tha every weed had within itself th potentiality of being lovely. Do that mean anything to huma life? Does that mean anything the tragedies of human life Open your papers and read ther

cide, tragedy, failure! Young
l old made so bitter by life
l its injustice and iniquity and
gedy and their own dismal
ral failures with their inabili-
s to come back and come up—
n we read the headlines and
y gave up! Weeds, nobody
red. Do you know, my friends,
t the first thing that Luther
rbank had to do when he set
t to turn a weed and a bad
ting, sour little plum that you
uld put, almost, on the head of
pin, into a plum that has be-
ne the finest delicacy known in
e world of fruit, do you know
e first thing he had to do be-
re he utilized his science, the
st thing was to love the weed.
he first thing he had to do was
see in that little bit of a desert
um that was sour and bitter
d tasted like persimmons a
ssibility for the future. Does
not tell us something here?
ook at the weeds along the
inge of the highways of life!
obody cares! Why, a man came
to our office for a suit of
othes the other day. That man
as the most forlorn looking man
at I have ever seen, he was
gged and he held up his foot
d I looked at the bottom of his
ot through his shoe, and he
as happy, all smiles, and I said
him: "Well, I don't understand
Mr. Harrison has been giving
t clothes here all winter long
d we have had nothing but
agedies, but you come in with
smile, I would like to know the
ilosophy." What do you sup-
se he said? He looked at me
d said: "I hain't got nothin,
don't want anything, I hain't
t any shoes, and the reason I
n smiling is because anything
at comes to me is clear profit."
Laughter.)

I thought a man who can de-
lop a philosophy like that is
rth knowing and I am keeping
ack of him—that is a philo-
phy of life.

Just think of the weeds you
d everywhere, and what a mar-
velous opportunity we could make, and how much happiness we could bring, and how we could increase the happiness that is in the weed flowers of life if we would only have a little constructive love toward them!

And the other analogy from Luther Burbank is simply this. Burbank was awfully anxious to determine in wood the density of it from the outside without mutilation or going through the wood, and Burbank taught us that after all the real heart and the real character cannot be determined from the outside. You cannot tell the grain and the character of the heart of the tree until you get on the inside of it. And from this analogy I draw this lesson, never judge anyone merely by external appearances. You have got to know what is underneath it all. The French have a proverb that I like, and that proverb is this: "To know all is to forgive all." I am not sure but what that is true. Let us stop judging in life from only the things that we see externally manifested. Let us get underneath into the heart of the things and see what's there.

And the other things that Burbank teaches me in an outdoor person that I pass on to you this morning is this—do you know what he did to the shasta daisy, the desert cactus? He got the thorns all out of it, and do you know how he got the thorns all out of it? By changing the foundation upon which it was produced. I wonder if we could not find an analogy here for you and for me. What about the thorns of life? What about the cactus folks? There are a lot of cactus folks in the world—just full of cactus folks. I wonder what we could do if we could, somehow or other, get this motivation of beautiful religious consciousness underneath it all and get a new foundation for life? Are you a cactus this morning? By paying attention and obeying

those laws they can be lifted, just as in the natural world, right into the world of personal character and personal loveliness, beauty and strength,—you can get rid of the thorns of life. Burbank teaches me that.

And now I come to the last one that I shall mention to you today. I wanted to make a sermon out of this of outdoor people and so with John Muir and Luther Burbank may I add one more name, and I think you can guess who it is—John Burroughs. You know that you cannot expose yourself to the out-of-doors without having it take, if there is much to you at all. When you get tired of trappings and hangings and soft cushions and rugs and waxed floors, or whatever they are that you slip all over, and when you get tired of being so proper that it hurts, when you get weary of all this thing that I call veneer, and you expose yourself to the out-of-doors, if you are worth anything at all, it will do something to you. Of course, you cannot make hickory out of basswood and you cannot do much with some people, but you can do much with most people, and there are a lot of you people this morning that are tired and you are restless and you are nervous and you are worried, that if you would take this little advice from me, and you don't have to be rich, you don't have to own a car—I can get on the elevated train here right at Lawrence Avenue and way inside of an hour, for a few cents, I can be where I can straighten up my life and get a perspective of things out there with the trees and the squirrels, you can do that!

Don't think that you have got to burden yourself, it is here within you. Chicago, with its 30,000 acres of forests that will never have a knife or an ax on it, accessible to four and one-half millions of people, most of them in less than an hour. No other place in the world of which that is true except here. Don't thi you have got to make a burd of it, get on an elevated tra when things go wrong, spend day and get out in the woods, g away from the pavements, t telephones, the clash and clatt of it all, stay an hour, sit dov under a tree with your back against the trunk and just lo and think. See, like a flash, th problem worrying you will cle up. Like a flash you will get perspective and you will say yourself: "That's the way o why hadn't I thought of that b fore?" And if you can possibl in the midst of a big trouble problem of life, go fishing. fishing, get out in a boat or s on the bank and fish. You ma not get any fish, but that is t least important thing in fishin (Laughter.) Get out and fis Some of you tired business me think you can find the relaxatio that you need in obeying certa superficial aspects of our moder life, go fishing! Fish and go have saved this country!

There have been moments the lives of great leaders, great characters, great banker great men leaders in all depar ments of life, that have been such turmoil and anxiety abo what ought to be done that the did not have the balance and pe spective and vision necessary direct authoritative action an somebody said: "Let's go pla golf" or "let's go fishing!"

Many a problem has been se tled on a fishing trip that you di not know was being settled, an the best part is that you don really realize what it has done you until after you are bac You don't get it on the spot, is not a miracle, it is only whe you come home that you realiz what has happened.

So, as I conclude with a tribut to my friend, old John Burrough but everlastingly young, Joh Burroughs, if he lived to be 15 years old, he would never be a old man. Nobody ever grows o

and wrinkled and has black spots under the eyes—not from the out-of-doors! No, indoors, and that evidences an indoor mind as well, and Wake Robbin said years ago, when the war broke out, that the diplomacy was in the hands of indoor minded men, and supplementing that I say that the problems of civilization will be solved by outdoor minded men and women. That's the only place to get a perspective on it, you cannot do anything surrounded by four walls. I hate walls, I hate the limitations of the whole business, but not when you get out-of-doors. So read John Burroughs, read Wake Robbin, read "Acceptnig the Universe."

Now I close with an illustration that is true. John Burroughs' birthday dinner—and in this illustration is all that I have said this morning—John Burroughs was given a birthday dinner, on his eightieth birthday, in New York. The banquet hall was filled with hundreds of his friends who knew him and loved him. That is the best part of life, its fellowship, the friends we have made is what makes life beautiful. John Burroughs was at this birthday dinner—those straggly whiskers flowing about him like a fog, and he did not have on a hard boiled shirt—he had too much sense for that. He did not have on any stiff white collar. O! the tyranny of clothes! Some day, if it were not for the fact that we are all against the brutality of custom where we are constantly and everlastingly having to face the one who says "It never was done before" I would get up here some Sunday morning in a flannel shirt, khaki breeches and high boots and preach you a sermon! (Laughter.) But you have to wear quiet colors, and all the rest of it. Some day we will grow up, I don't know when, but some day—There sat John Burroughs, he had on an old homespun suit, soft flannel shirt open at the throat (it makes me twitch to even think of the glory of such a costume) and he had on some good rough solid boots, and on either side of him sat his friends, Henry Van-Dyke, Nicholas Murray Butler, friends by the score, and old John could not be persuaded to make a speech. God bless him for that! What a delight it is to find one man who will not make a speech! (Laughter.) Finally, the toastmaster said: "We cannot close the evening without a word from you, Mr. Burroughs." The bellboys from the hotel were bringing in telegrams from all over the world, a basket full, and finally the chairman said: "Mr. Burroughs you must make a speech," and he said: "I don't want to make any speech." "But this is your birthday dinner, we are giving this to you." "All right, I like it, but I don't want to make a speech." Finally, they did persuade him that he would have to make a speech, he got up, old John Burroughs, and he just looked at that crowd for a moment and he only said two lines: "My friends, I am eighty years old today, and if I could have my way I would like to live every one of those years all over again," and sat down.

The other day I picked up our paper and a little girl twenty-two years old had jumped out of the window of a hotel and they found her little broken body smashed to pieces, and she left a note that said: "I am twenty-two years old, I have seen all there is of life, it is all a nightmare, I cannot stand any more of it, goodbye." A little weed, it was squeezing life dry, and at twenty-two she did not want to live any more. John Burroughs, at eighty, who loved the out-of-doors and every living beautiful thing, said: "I would like to live it all over again." You may make your choice, as for me I will follow John Burroughs."

A PERSONAL GREETING

On Sunday, September 20th, The Peoples Church of Chicago will open its doors for the 20th season of work. I have had the great privilege and high honor of serving during its entire history as the pastor. On Sunday July 5th, 1912, I preached my first sermon as the pastor. Twenty years is a long time in the life of a church or a man. These past years have been the best years of my life. I am now forty three years old and yet I feel that my best work is before me. With maturity there comes perspective and experience. I feel a deepening of the significance of life which I have never felt before. With this awareness there also comes a sympathetic attitude which results in an ever increasing kindliness to all mankind, all creeds, all churches, all nations and all races.

During the summer as I have walked the trails, rode in the Arden II, paddled a canoe, sat around a campfire or at my study there has been one thought dominant in my thinking. What can I say from my pulpit this, my 20th year, that will mean the most to all who honor me by listening?

These are difficult times. Unusually so. Everyone feels the pressure. The whole range of life experiences somewhere the condition. None of us are immune. Mankind everywhere is in turmoil. There are everywhere evidences that even the wisest are incapable of portraying a way out. Everyone knows something is wrong but no one seems to have any program for changing conditions. Everyone can state the problem but who has the solution?

All this appears rather hopeless. Yet there is a way out if we can but find it. That it exists I have not the slightest doubt. In the meantime while we are working on the solution there are myriads of by-products of the condition to be considered. While the statesmen, economists, scientists, professors and parliaments all over the world are working out an answer it seems to me that such a church as ours has a lofty part in helping the victims of such a chaotic, distorted order. Failure, disillusionment, broken hearts and lives, these look to the church and its pastor. It is just here that I do not want to fail this year. Wherever human need, suffering and sorrow dwell there our church and its pastor must go. These are times which demand courageous and constructive action preceeded by careful and thorough thinking. The preacher these days must be prophet and priest.

I never felt the challenge of leadership as I do now. Will they be disappointed in me—those who come? Will they come asking for bread and find only a stone? I have no worry about the material side of our church if we can meet the spiritual demands. For nearly 20 years I have had the loyal co-operation of my people. I have failed them many times. But my mistakes have been those of my head and never my heart. Our church this winter can be a great dynamo of inspiration and encouragement. Let us make it so. I enter this year asking your support, your attendance, your inspiration and your forgiveness. All these you have graciously bestowed in the past. I only ask their continuance with increasing volume. May our church become such a mighty citadel of helpfulness that to enter its doors will always mean a new conception of life, a new vision and a renewed hope. Who knows but that perhaps after all what this world needs in the midst of all its furor, confusion, noise and barter is a quiet place to invite the soul. Who knows but if we had a renewal and revival of spiritual worth all these other

problems would settle themselves. Who knows but what man's greatest need is a vision of the sanctity and worth of human life? Who knows but that it is still true "that a man's life consisteth not in the abundance of things a man possesseth." Who knows but what these times are not the birth-pangs of a newer and better world order? Who knows—it seems to me that every great spiritual genius of history—knows! Let us find the technique to make pragmatic in the life of the world—the ideals of brotherhood, peace, prosperity and love. With appreciation for the past, and hope for the future.

Your friend and pastor,
Preston Bradley.

TO OUR RADIO FRIENDS

It is with most pleasant anticipation that I look forward to your letters which I hope will come in large numbers during the coming season.

Every radio letter which is authenticated by a name and address I read. Please do not think because we receive so many letters that I do not read them all. Everyone is read and as nearly as possible every request granted. These letters are a cross section of our American life and reveal the interests, hopes, aspirations and sometimes failures of the people who write them. Most of you I will never see but be assured if there is any service I can render to you do not hesitate to ask me. People wrote last year about books, banks, family troubles, colleges, professions, theology, politics, in fact every conceivable interest of mankind. We try to render a distinct service to our radio friends. I wish more of you would write me and suggest what themes you desire discussed in the addresses. If I knew your needs in this I could more definitely help. Tell me what your philosophy of life is. I desire to improve every opportunity for understanding more about human nature.

This year we are founding a Peoples Church of the Air and a membership card with the picture of the church, pastor, director and organist. The membership card will be signed by myself and the secretary. If you desire membership kindly let me know. There are no financial obligations involved whatsoever.

I appreciate your kindness and past interest and hope to hear from you soon and often.

Sincerely yours,
Preston Bradley.

VACATION NOTES

On Monday, August 17th, Dr. Bradley addressed the 21st annual meeting of the Gopher Campfire Club held in Hutchinson, Minnesota. The club is composed of 2100 members, all men who are interested in conservation. On Sunday afternoon he addressed the Club at an open air meeting on the shores of Belle Lake, over 3800 people heard the two addresses.

As is the annual custom Dr. Bradley celebrated his birthday on the 18th of August on Black Duck Island, Lake Vermilion. Tower, Minnesota. At noon he spoke to the Kiwanis Club of Virginia 30 miles away. A Kiwanis Birthday Cake was served and the club extended to him congratulations. After the address he drove to Lake Vermilion where Mrs. Bradley had arranged a lovely birthday dinner. Telegrams from many friends were received. After the dinner Dr. Bradley opened birthday letters and read with great enjoyment the cards expressing greetings and good-will. Mrs. E. M. Sollitt of the Womans Club sent a wonderful birthday cake. The guests present were Rev. and Mrs. Argow of Syracuse, N. Y., Dr. and Mrs. A. P. Baur, Mrs. John Graham, Mr. Thorlief Thorhang, and

Mr. and Mrs. Thos. A. Harrison all of Chicago. Dr. Bradley desires to thank those who so kindly sent telegrams, letters and cards. It is always pleasant to be remembered.

Saturday evening, August 22nd, Dr. Bradley gave the address at the Annual Banquet of the Lake Vermilion Summer Residents at the Isle of Pines Hotel. During the evening Mayor Herman T. Olson of Tower, presented him with a beautiful fly-rod case as the gift of Tower friends. A splendid musical and literary program was given in which Mrs. Gwynfa Thomas Ogelvie and James Bradley-Griffin participated.

On Sunday morning, August 30th, Dr. Bradley preached in the First Presbyterian Church of Hibbing, Minnesota, for Rev. Dr. Smith, the pastor. A large congregation was present coming from several of the towns in the Arrowhead Country. His subject was "What Is Religion?"

Mr. and Mrs. Thos. A. Harrison, treasurer and secretary, respectively of the church, spent the last two weeks in August as the guests of Dr. and Mrs. Bradley at Arden Lodge, Lake Vermilion. They also visited Moose Lake and Wind Lake in the Superior National Forest.

Mr. Neuman A. Dumont, a member of our board of trustees spent part of his vacation at Grand View Resort on Lake Vermilion. He was a most welcome caller at Arden Lodge.

Mr. and Mrs. E. L. Rubinek and daughter Norma, and Mrs. R. E. Eddy and daughter Irene, spent their vacation on the Isle of Pines, Lake Vermilion. They made several visits to Arden Lodge and the Bradley family were glad to greet them.

CHURCH SCHOOL

The Church School of Religion will open Sunday morning September 20th at 9:30. C. W. Denicke will be the superintendent and the staff of teachers of last year will greet the pupils. Parents in the church or in the community are invited to enroll their children. The studies presented are in keeping with the point of view of the church and are of a high moral and ethical character. The sessions are held in Channing Hall, below the main auditorium of the church. Information concerning the school may be obtained from the superintendent or the church office. Call Longbeach 6878.

ACTIVITIES

With the beginning of the Church year all of the allied organizations of the church will begin their fall activities. Announcements will be made from the pulpit and reports of the meetings given in the October Liberalist. All program chairmen and officers are requested to keep in communication with the church office in planning events that there be no conflicts or encroachments. The pastor's cabinet will meet in October where the schedules will be arranged.

A CORRECTION

In the July issue of the Liberalist the wrong trustees were mentioned as being re-elected to office. Those who were re-elected to succeed themselves were C. W. Denicke, G. U. Gairing and W. M. Stickney.

Also in the report of the annual meeting a paragraph was omitted which mentioned the splendid report given for the Young Peoples Club by Kenneth R. Ball, the president, also by Mrs. C. W. Denicke in the report which she made as chairman of the Philanthropic Department.

is report was one of the most al of the evening and was re- ived most enthusiastically. The port of Floral chairman, Mrs. orgia Russell, was also omitt- The church is familiar with e great obstacle of ill health der which Mrs. Russell worked d her achievements as Floral airman cannot be too glowing- recorded. We regret these issions.—The Editors.

WOMAN'S CLUB

When the calendar on the udy wall informs us September s arrived, we feel like one a- akened from a pleasant dream— tting up suddenly, blinking eir eyes and looking about sur- rised at seeing familiar objects, that moment of realization at the experience of but a mom- t ago was not real—but only dream! The summer has pas- d like that, the long lovely days ith their lingering twilight, eir quiet nights with a golden oon sailing an amythist sky, ith birds singing from dawn till unset and new flowers offering surprise in the garden each ay! Now there is a violet haze eiling the distant horizon, with me days the heat of midsum- er in the air until the torches sunset kindle the western sky nd the sun sinks in a blaze of lory, leaving a pageant of col- r even the lake becomes ruby ed; then in an instant the eve- ing air is cool and crisp and arkness comes quickly. The irds are silent, there is only the ccasional sharp note of a king- sher as a flash of blue and black nd white darts along the shore, nd the cawing in the distance of aucous crows or the tap tapping a downy or red headed wood- ecker breaking the quiet, but ost of the birds have left on eir journey southward. The round is strewn with golden aves that once formed a cool reen drapery of the white birch- The garden is lovelier than ever. It seems as tho summer were loath to say good by, and lingered awhile in these precious days of such rare beauty that one can scarce believe their eyes— when they awaken—from the dream—and see September on the calendar!

So am I reminded that mem- bers of the Woman's Club who have been sojourning, will be re- turning to the city and I too will be on the homeward trail ere long. Our president, Mrs. Herms- dorf, has spent a good part of her vacation and time in Canada enjoyed the quaint old city of Montreal, and also spending sometime at Elizabethtown, N. Y. in the Adirondacks at the beauti- ful estate of the Frank A. Mun- seys, Mrs. Rubinek, our treasur- er, with Mr. Rubinek and Norma, Mrs. Eddy, one of our directors, and Irene, made a very happy journey to the northwoods oc- cupying a cottage on Isle of Pines, Lake Vermilion, for two weeks. Miss Gladys Ulber enjoy- ed part of her summer at Tra- verse City and Muskegon, Michi- gan. Another one of our mem- bers also enjoying the summer months in Michigan was Mrs. Henry Clark who with Mr. Clark and their little granddaughter Judith had a cottage at Benton Harbor.

Mrs. Harrison, with Mr. Har- rison, spent two weeks at the Lake Vermilion home of Dr. and Mrs. Bradley, Mrs. Beck and Mrs. Pehl, both entertained at their summer homes the members of the Woman's Club who were in Chicago. These outings were real red-letter days in the club life. Now our play days are over and we will return with renewed interest and inspiration to the city and the winter with all that it means. The Woman's Club will open their season October 5th with their annual Homecoming Luncheon. It will be given at the Belden-Stratford Hotel. This will be a charming place to hold our opening affair and it is earn-

estly hoped that a large number will attend. There will be the Bazaar, which calls for the best efforts on the part of everyone; and the programs which will be slightly different than ever before, and the monthly dinners, and some card parties,—and oh, so many nice things to look forward too! The program for the year will be outlined more in detail in the next Liberalist. Let us have a splendid year that will go down in Club history as an achievement.

G. T. B.

SEATS

Please make your reservations for seats as early as possible to insure the location you desire. Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seatholder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

THE BAZAAR

The Woman's Club invite all friends of the church to co-operate with them in making the finest bazaar this fall that has ever been held in The Peoples Church. Several groups are working this summer on aprons and other practical articles that will find ready sale and always in demand. We hope that many friends have remembered the bazaar while on their vacation trips, and that it will not be forgotten when jell and conserves and other home-made goodies are put up in little jars on the fruit shelf!

The Bazaar will be held t
third week in November.

So—won't you get ready for
now?

We will be grateful for yo
help.

THE LUXURY OF LIVING

Nothing is more debasing tha
for men to receive much, a
have no sense of the luxury
giving much. We dare not
paupers, receiving all and givi
nothing; we dare not be ingrat
receiving all and giving
thanks; we dare not be mend
cants, holding out hungry han
to the yesterdays and giving
betterment to the tomorows.
charge the Now to play fair wit
the Then; and in the name
the world's tomorrow, challeng
these times into which all th
rivers of history have poure
their streams of wisdom an
greatness and goodness, to de
squarely with the Tomorrow.

The present has received every
thing from the past. No natio
under Heaven is so greatly gift
ed as we from the hands that no
are dust. We are not the make
of ourselves; we are the recip
ients of thousands of yesterdays
We did not create the presen
day, but entered into this grea
inheritance through ten thou
sand times ten thousand hand
that swung the sword, and march
ed to the militant voices of yes
terday to build a way for us!

Bishop William A. Quayle.

GREEN PEACE

Only coll green comfort
Under the friendly trees
Can bring song to silent lips
Or give tired hearts ease.

Only cool green comfort
Down in the uncut grass
Can heal the hurtful things tha
stay
When the dear things pass.

ıt little, lisping poplar leaves
ıd clover-studded sod
ɔld pity without mockery,
ɔld the green peace of God.
Bonnie B. Jones.

LABOR SUNDAY MESSAGE 1931

Prepared by the Commission on ɔe Church and Social Service of ıe Federal Council of the hurches of Christ in America.)

During the past year we have ɛen millions of men and women ramping the streets looking for ɔbs, seeking help in churches ıd police stations, standing in read lines, and waiting in the ɛstibules of relief societies. his army of unemployed has ɛen composed not merely of the ıefficients of our industrial sys-ɛm, although they are first to uffer, but chiefly of the manual ıd clerical workers upon whose ompetent labor we have all de-ended for the necessities of life. uch conditions have constituted serious indictment of our econ-mic organization both as to its fficiency and its moral character. Comprehensive and reliable gures of unemployment in the nited States are lacking, yet we now that there was a decrease f 750,000 in the number of orkers employed in the manu-acturing plants reporting to the nited States Department of La-or between October 1929 and anuary 1931. Employment on lass One railroads declined 17 er cent twelve months following ctober 1929, with a total evic-ion from the industry during hat period of nearly 300,000 ıen. The number of persons un-mployed in the United States ast winter according to the U-ited States Department of Com-ıerce exceeded six millions.

Permanent Preventatives of Unemployment

The first need in the presence f such an emergency as that of 929-31 is, of course, relief. How-ever, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-

three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to $1205, or $23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

A New Status for Industrial Workers

Unfortunately, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to $318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfe tions in an economic order whic makes possible the stark contra of vast fortunes and breadlin is obvious. Society must turn i attention increasingly to the u soundness of the present distr bution of the national income, ar to the control of the money-ma ing spirit which lies behind Public sentiment must also tu against the amassing of prope ty especially through stock spe ulation without regard for soci consequences. New emphas must rather be laid upon t Christian motive of service.

It is essential that we shou have a new concept of the pos tion and needs of all the wor ers and producers in the mode world. Society now treats mi lions of them, in times of depre sion as if they were dependent hangers-on, social liabilities. A a matter of fact, they are th very foundation of our economi structure. Justice, not charit is the basic demand of the situa tion. That the worker is in the ory entitled to a living wage readily granted. But a livin wage is generally conceived of a a sum that will purchase the n cessities of life during the tim that the producer is at work. W must extend the concept to cove all of a worker's life, includin the two periods at the beginnin and at the end—childhood an old age—when one cannot ear This suggests an ample wage du ing employment, stabilization o employment, and adequate pr tection against interruptions i the opportunity to earn by met ods which will preserve the in tiative and independence of th worker but at the same tim safeguard the family income b such provisions as workmen' compensation, health insuranc unemployment insurance, mater ity benefits, and old-age pe sions.

Economic Planning

Before these great objective can be fully attained we sha

to seek a new strategy in organization of society it-

Our economic life now is to be largely without a t. The best minds of the na- are needed for the recon- ction of our social and econ- life on sound religious prin- es. Our hit or miss econ- is noteworthy for its lack of ction and social purpose. For there must be substituted a em of nation planning, ad- ed to world-wide trends. The ld is an economic unit. We do live unto ourselves. Unless dawning recognition of this is quickly incorporated into national policy unendurable ery and chaos will result.

he facts of the situation nselves constitute a challenge the churches to assume their tful place of ethical leader- , to demand fundamental nges in present economic con- ons, to protest against the self- desire for wealth as the prin- l motive of industry; to in- upon the creation of an in- trial society which shall have its purpose economic security freedom for the masses of nkind, "even these least, my hren;" to seek the develop- t of a social order which ll be based upon Jesus' prin- es of love and brotherhood.

WE CALL THIS LIFE

e call this life, that is life's preparation,
Ve call this life, a little time of tears;
think you God for this de- signed creation,
few short years?
his is all, why these worlds around us,
nd unseen skies, and undis- covered stars?
onder, though one little world we found us,
hy God made Mars?

nillion spheres, and ours one tiny planet,
Eternity, and earth a little span—
I cannot think for this that God began it,
That God made man.
I eat, I drink, a little gold I win me,
One world enough for my ne- cessities,
But something else, some other thing within me,
Does none of these.

My soul has little use for earth- ly treasure,
Comes not to table, wears no warmth of wool,
With all our playthings, finds its only pleasure
The beautiful.
So many things my soul has naught to do with,
To which the man of flesh so fondly clings;
Shall that soul die when these things I am through with,
The fleshly things?

God made for man an earthly habitation,
The body soil in which the soul may grow;
This little life is but the prepar- ation
The soul must know.
And then some day man's errors overcome him,
The body fails, the soul alone is wise;
And then the God that takes one small world from him
Gives him the skies."

Douglas Malloch.
from his book of poems,
"The Heart Content."

SPEAKING OF GEORGE BERNARD SHAW

His voluntary return to Eng- land from Russia might be ex- plained by his desire to help Eng- land on to communism, but more likely it indicated the wisdom of a nonconformist who knows when he is well off and where.

Chicago Tribune.

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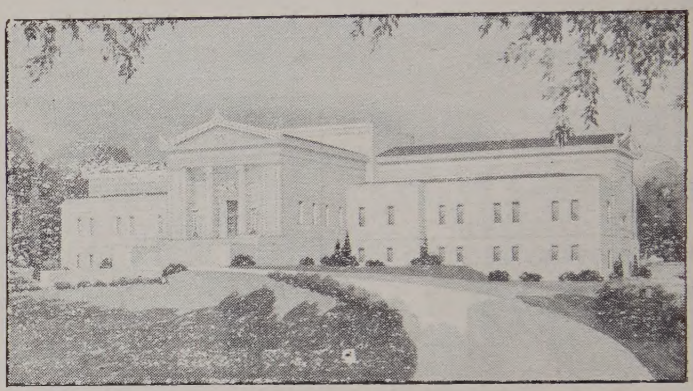

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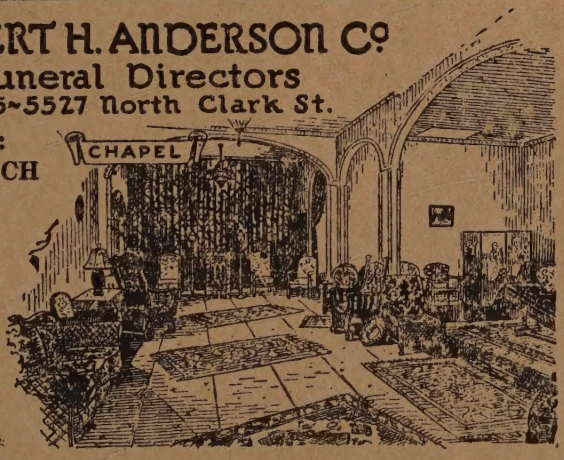

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